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AUTHOR Perotti, Antonio, Comp.
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ABSTRACT

A seminar held in Italy was in line with the Council of Europe's project activities for dealing with educational problems caused by the rapid transformation in social groupings, in the wake of increasing labor-market mobility and migratory phenomena. Four themes were discussed: (1) official strategies set up in certain European countries with large immigrant populations, (2) redefinition of educational values in learning the mother tongue, in relation to cultural affinities and personality development, (3) strategies for collaboration between host country institutions and teachers of the mother tongue to achieve shared curricula, and (4) preparation of operational teaching methods on intercultural themes. The two working groups covered: collaboration among teachers, methods of teaching the mother tongue in the emigration situation, basic preparation of teachers, and the relationship between the cultures concerned and teachers. This report reproduces two of the four lectures and the working groups' conclusions. A program schedule and list of participants is included. (JMM)

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"The education and cultural development of migrants"

Teaching children of migrant workers their mother tongue

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School Education Division

Strasbourg 1987

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The CDCC's Project No. 7:
"The education and cultural development of migrants"

Teaching children of migrant workers their mother tongue

Course organised on 3 - 7 December 1984 in Colombella-Perugia (Italy)
by the Italian University for Foreigners
with the collaboration of the Italian Ministry of Education

Report compiled by Antonio Perotti

This document only reproduces those lectures and working groups' conclusions which present particular interest for the activities of the Council for Cultural Co-operation on the education and cultural development of migrants and teacher training.

Council for Cultural Co-operation
School Education Division

Strasbourg 1987

S O M M A I R E

1 - INTRODUCTION

3 - PROBLEMS OF TEACHING COLLABORATION AT THE INTER-CULTURAL LEVEL

3 - FOREWORD

8 - BIBLIOGRAPHY

9 - METHODS OF TEACHING THE MOTHER TONGUE IN THE MIGRATION SITUATION
by Ezio COMPAGNONI

14 - GROUP I REPORT - COLLABORATION BETWEEN ORIGINAL LANGUAGE AND CULTURE TEACHERS AND HOST COUNTRY TEACHERS

14 - 1. Present Difficulties

15 - 2. Collaboration Between Individuals: a few working hypotheses

15 - 3. Institutional Collaboration: an educational viewpoint

17 - GROUP 2 REPORT

17 - TEACHING METHODS AND THE MOTHER TONGUE IN THE EMIGRATION SITUATION

18 - BASIC PREPARATION REQUIRED FOR THOSE TEACHING MIGRANT CHILDREN THEIR MOTHER TONGUE: knowledge, competency, duties

19 - PROGRAMME

INTRODUCTION

The course on "Teaching children of migrant workers their mother tongue" was held in Perugia from 3 to 7 December.

The seminar gave an opportunity for deliberation, and for updating experiments in teaching the mother tongue. The event was in line with all the Council of Europe project activities for dealing with educational problems caused by the rapid transformation in social groupings, in the wake of increasing labour-market mobility and migratory phenomena.

The seminar centred on the following themes:

1. Comparative analysis of official strategies set up in certain European countries with large immigrant populations, in line with EEC Directive 486/77;

2. Redefinition of educational values in learning the mother tongue, in relation to concepts of cultural affinities and personality development;

3. Individuation of strategies for collaboration between host country institutions and teachers of the mother tongue, to achieve shared curricula;

4. Preparation of operational teaching methods on intercultural themes.

From the methodology point of view, each day's work was divided between lectures, participants' contributions, and group work. Four lectures were held, one on each theme, helping promote discussion.

Two groups were formed, and were requested to consider in depth the following subjects:

- collaboration among teachers;

- methods of teaching the mother tongue in the emigration situation;

- basic preparation of teachers;

- relationship between the cultures concerned and teachers.

We wish to thank the course members for their active participation, and the representatives of the Ministero della Pubblica Istruzione, Direzione Generale Scambi Culturali and of the Universita per Stranieri, Perugia, for their generous collaboration.

Course co-ordinator

Ezio COMPAGNONI

PROBLEMS OF TEACHING COLLABORATION AT THE INTER-CULTURAL LEVEL

Mrs Serena DI CARLO

This contribution develops four lines of thought:

1. The quality of the communication and linguistic space peculiar to children of migrants;

2. Problem formulation in the process of learning two or more languages, towards reorganising the semantic and symbolic systems specific to each language;

3. The central position occupied by a child's experience, as the sphere for using of real motivations to learn and reorganise the languages in question in the context of living experience;

4. Educational theories to be followed for intercultural collaboration among teachers willing to trust their children and allow them to speak: an example.

FOREWORD

Before developing the above four lines of thought, I would like to define a few concepts so as to put the problems in context:

-THE CONCEPT OF CULTURES

When I say culture, I mean not only the learned culture peculiar to each ethnic group, but also all forms of production, behaviour, and all mental, subjective and group representations coming into play in an historically determined society;

-SOCIAL AND ETHNIC MINORITIES

These must no longer be regarded as figures from folklore, but as cultural varieties diverging from the forces homogenising, or rather, seeking to homogenise culture in every national or supra-national society;

-DIFFERENCE

between cultural and, therefore, linguistic identities is a potential source of cultural wealth, but also of conflict. In fact, migrants, especially children and teenagers, experience this difference in all its ambiguity, as a potential source of renovatory processes, as well as mental blocks;

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-EACH CULTURE IS A VALUE SYSTEM

not admitting judgement according to any scale of values; if we wish to avoid racist theories, we must be very careful not to confuse each culture's position on the development scale with the value to be ascribed to it (meaning that today's technologically highly developed cultures are not necessarily at the zenith of humanisation);

-LANGUAGES as symbols of cultural differences, should be freed of all value judgements. Observation of this precept makes it possible to accept all the codes in verbal and communicative interaction, especially in complex, conflict-ridden maturation processes, such as those which young migrants undergo.

All these concepts must be reconsidered in correlation with immigrants' tendency to settle in the host countries, and with the various political strategies each host country uses to tackle phenomena whose rise they have ignored.

1. New additions to the bibliography on problems of bilingualism or multilingualism among migrant children, combined with research I have carried out on the proficiency of young Italian migrants in France, Switzerland, Germany, and upon their return to Italy, have convinced me that, if we are to truly comprehend the complexity of this linguistic phenomenon, several different methods from various distinct disciplines must be used in approaching it.

If we examine and seek to de-code verbal work produced by young migrants using keys from various disciplines such as socio-linguistics, psycho-linguistics and dynamic psychology, their texts are not only full of mistakes, but also speak volumes about the communicative experience of this particular class of speaker.

What are the characteristics of young migrants' linguistic experience?

The phenomena of bilingualism and trilingualism are slowly but surely being extended (there is sometimes even subsequent spread in the use of codes, as in Switzerland), ie several codes are gradually being superimposed (family language, or rather, family dialect, local dialect, local school language, the educated language of the country of origin if courses have been followed on it). However, in this multiplicity of codes, there are, again, very marked phenomena of diglossia and bilingual interference.

These phenomena, which we can associate with the concepts of mixed or hybrid code give an insight into the psychological and semantic meaning of the far-reaching interchanging young immigrants, but also adult migrants, indulge in among all the codes and sub-codes of which they have any command.

This speaker group's bilingalism and/or multilingualism (and this is valid beyond specific ethnic charateristics) is at once composite bilingualism - ie one language, specially L1, becoming the semantic referent, at the mental level, for the other codes spoken - and also a co-ordinated bilingualism, ie one in which the two languages are the referents for two distinct semiotic-symbolic systems.

We may well ask if the two types of bilingualism, composite and co-ordinated, do not clearly reveal the fragmentation of the symbolic systems of reference which young migrants are seeking to cope with.

Again it must be stressed that the two semantic-symbolic systems have very different maturation values in the emotional and cognitive life of young immigrants.

L1 is the linguistic system of family interaction; L2 is the linguistic system of social and school interaction, ie the semiotic system for decoding the external world, outside the family and family relationships and external to the community of origin.

We may conclude with the formulation, albeit provisional, that young migrants' bilingualism or multilingualism, although co-ordinated, is at the same time unbalanced and assymetrical, since use of the two registers (family and formal) in both languages are seldom superimposed, and occupy uneven time durations in migrant children's and teenagers' experience.

We would like to make one last comment with regard to psycho-dynamics. Phenomenology of young migrants' linguistic proficiency once again reveals that language provides experience with its meaning, but where meaning systems straddle several codes, there is extra difficulty in ordering and controlling experience in communicative relationships.

2. At the strictly educational level, several workable arrangements must be sought for re-organising communication facilities and therefore the facilities for verbal production in several codes.

I feel that the first step should be to accept all communication codes, both verbal and averbal, which subjects are able to produce. This procedure within the learning process is, of course, one of positive discrimination, but it will enable subjects to communicate, whatever the aim of the communication, to gain in self-confidence and social assurance.

The second step, which I would recommend on the basis of my work in the field, is to evaluate carefully the suitability of primarily using averbal languages (dramatisation, bodily animation, psycho-motoric and expressive activities) so as to re-organise the internal syntax of experience, and bring it into harmony with the reality outside the subject.

Body language and expressive languages are freer, because if they are to remain valid means of communication, they must not be reduced to standard-setting rules, as is imperative in linguistic practice. The following is a skeleton list of the most important recommendations I have attested:

-no linguistic product, even the most aberrant, whether oral or written, should ever be considered exclusively from the viewpoint of mistake assessment; instead, these mistakes should be carefully considered and put into context;

-in the sphere of spoken production, sentence construction should be linked to the averbal languages supporting them: miming, proxemics, body posture, vocal tone variations and anything else that comes out from programmed observation of each pupils communicative processes;

-we should beware of prejudices, which are present, albeit involuntarily, and make each child appear to us as "déjà vu", judged through his belonging to an ethnic group and according to mutual cultural stereotyping;

-lastly, we should be capable of getting to the history and "life-adventure" of each pupil, child or young person.

3. The living experience of migrant children and teenagers might be considered as the field suited to an educational approach taking teacher intercultural collaboration and the work guidelines which I have tried to sketch out as a basis, and the following schema is offered for programming a teaching course linked with life experience:

KNOWLEDGE OF

time, space of daily life in place of origin	time of children's daily experience	time, space in French living environment

POUR

motivated recoupments of the original language/culture	increase in differentiated communication	unforeseen recognition by the child of his living experience, language and culture

THROUGH

participation in observing the dynamics of the relationship	"situation programming" methodology

4. Programming is thus a "situation project" accompanied of necessity by permanent uninterrupted educational coordination. This programming should ideally start with the choice of the working theme, and continue through to the stage of defining linguistic spaces and the related functions the children are required to fulfil in each language.

I would now like to present a model of intercultural educational team work which I directed in Spoleto, a small town in Umbria (Italy) which has an international orientation, with not only its Two-World Festival, but also, and especially, with the wide-spread pattern of emigration. The purpose of the project was preservation of the language and culture possessed by returning migrant children, as well as programmed learning of Italian, both spoken and written.

The languages involved in this project were all those distributed across the group's realm of communication: dialect (L1), standard national language (or standard Italian) (L2), foreign language (L3).

All the school children, whether returning or not (around 600 children, 10% of whom had returned, chose one language, and learnt the language in as natural communicative situations as possible, ie in all forms of expression and activities.

The language 3 situations saw the returning children evolve from a condition presenting communication problems in Italian lessons, to a situation of command of language 3. This was achieved through the fact that all linguistic learning was jointly planned by class teachers and the language 3 teacher, who had helped work but the programme, with distribution of the required linguistic functions.

The language 3 teachers were young, mostly former emigrants, with a command of both language 3 and language 1. Language 3 learning was programmed only for the spoken level, and material recorded from the classes confirmed for us the validity of these educational theories, known as inter-cultural and inter-linguistic education

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METHODS OF TEACHING THE MOTHER TONGUE

IN THE MIGRATION SITUATION

By Ezio CAMPAGNONI

One of the most frequent questions I am asked about teaching migrant children their original culture and language is: "What is the end purpose of original language and culture classes?"

In fact, this question has several answers, because it contains many variables, such as political relations between various countries, general education policies in high emigration countries, the status given to minority cultures inside a local dominant culture, and fluctuations in migratory flows, to mention but a few. However, what strikes one is that these classes are held within an extraordinary mobile, dynamic reality continually seeking new balance, and if we lack an educationally and institutionally unambiguous project, these classes are in danger of remaining precarious, on the culturally side-lines.

Let me quickly sum up the educational goals allotted to language and culture courses over the last few years, which aims remain the same to date, with various nuances depending on the situation. They constitute a reference firstly for teachers in day-to-day education, and secondly for education authorities departments in formulating educational policy.

Therefore, I would start by dealing with one initial interpretation of the course, considering it as an opportunity for reclaiming an original language and culture threatened by the host country's language and culture. In this context, the course has to defend a cultural image which is often connected to life "in bygone days back home" in the country of origin, as opposed to life here and now. This rules out any link between the course and normal day school; the whole atmosphere is one of drawing contrasts, warding off, making dialogue impracticable. The basic idea is that of returning home: life as it is being lived is only an unavoidable interlude in a time and place to which the child concerned refuses to belong.

The course confirmed and reinforced knowledge and behaviour deemed necessary for a full experience of one's own original culture. Very often, this image of the language course is confirmed by administrative policy barring the language courses from the local school, and only according the teachers the status of migrant teachers.

The original language and culture course can also be considered as therapy for young migrants' psychological problems with integration. In this context, the original language and culture learning should encourage personality training, and so help the child to overcome his difficulties in developing socially. The fact that so much stress has been laid on the capacity of the course to lessen tension and difficulties during young immigrants' integration into the new culture, has prompted several teachers to regard their task mainly as one of psychological and emotional back-up for pupils, and therefore relatively unimportant. Instead of clear, programmed learning, they mainly organised experimental sessions in

which the main benefit for the child was a warm, welcoming educational climate. Again, the course stood in contrast to day school, which was considered uninteresting and unhelpful for the child's development.

As soon as the EEC directive was enforced, we attempted to overcome the two previous attitudes, by means of institutional innovations acknowledging the importance of the original language and culture for complete and harmonious development of the young migrant's personality, confirmed recognition of their right to existence.

Responses to the problem immediately took two different directions; that of countries wanting to impose their policies on the content and general educational philosophy of the courses, and that of countries using experimental educational collaboration between migrant teachers and local staff with the aim of carrying out pilot projects, of which the most interesting are intercultural projects. Several countries have been accordingly jointly training teachers and setting up institutional bodies to resolve migrants' problems at school.

Once again, there was considerable conflict between the temptation to assimilate others into one's own culture and efforts to integrate the other culture. Consequently, different paths were taken: that of assimilation led to the drawing up of curricula for the foreign language for general subjects, or else the study of subjects such as history, geography or science. Instead of acknowledging the fact that to learn a language is to penetrate the culture expressed by it, it was as if the implicit question was "OK, let's learn Italian, Portuguese, Arabic, Turkish, Spanish, Serbo-Croat, but .... what for?"

In contrast, the integration path concentrated completely on culture. The aesthetic aspect, the artistic achievement of a represented in the classroom, was taken as an object for joint research. An approach to popular tradition was attempted, and this as often as not ended with stereotypes and folklore. So, the child was still being placed in a time and space which were not his, except through stories and myths from his family. Nonetheless, there was a real effort to encounter the child's culture, and it was thought that the children rose in their classmates' esteem through the culture of which they were the depositaries. There was an incipient realisation that here was a culture worth introducing into the sanctum of the local school, and that it could enrich everyone. Cultural difference was no longer a blemish, but simply a difference, which had survived and gained entitlement to existence. With these new vlaues as the starting point, the image of the migrant child was successfully being modified, and his living experience, and therefore the way in which he managed to dominate his family's, his friends', and his school's culture were being scrutinised. The child's living environment was thus the most natural source of what was beginning to be called interculturalism.

Four years ago, I also prepared a schema for analysis of inter-culturalism, starting from the child's experience. I suggested four analytical criteria to which the two teachers, one from the country of origin and one from the host country, had to refer. These are the four criteria: "Things which bring together, things which constitute a difference, ideas helping towards mutual comprehension, ideas which separate."

Carrying out intercultural projects therefore meant furthering the socialisation processes enabling the child to grow up, ie looking on the language course as part of the school curriculum planned by the host country for corroborating the rights of children living in its territory and fully developing their potential and personality. In spite of the many difficulties, this was the only feasible project. Indeed, since everyone agrees not only on the usefulness, but also on the necessity of responding to the educational needs, caused by the children's socio-cultural reality, which the school has to cater for, it appears right and proper for the school itself to offer migrant children the chance of encountering their original family culture. Equally, it appears absolutely necessary to educate the children more consciously to experience the intercultural reality with which they maintain the complex relationships of daily life. To sum up, the language and culture course can be seen as one of the possibilities for personality development offered by various institutions to migrants, and intercultural work as a means of taking in the reality of life outside school, the place "par excellence" for socialisation.

There is thus a twofold purpose to the language/culture course: it must develop personal identity, and promote harmonious integration into the host society. The language, if properly learnt, helps towards the first objective, and classroom inter-cultural experience favours the second.

After looking at the strictly methodological problems inherent in the two educational strategies, it can be noted that:

-for migrant children, the language of the country of origin increasingly constitutes a second language, ie a foreign language.

-methods which at present appear to be most effective stress the importance of language learning to achieve the learner's communicative intentions.

Thus a line of continuity can be traced between language learning and the communicative situations making up the migrant child's living experience. Besides comprehensive audio-visual methods, which consisted of morpho-syntactical structures in the language, nowadays methods are selected which develop the capacity to communicate in real situations, so as to accomplish elemental communicative functions. All of this transforms the language class into a living situation, where the linguistic work is done by using authentic material, role-playing and spoken and written productions developing into communication texts.

The following comments can be made in connection with the intercultural problem:

-The most successful experiments have been those taking the inter-cultural approach as the key note of research. The object is daily life, which is lived in a similar way by all children in one class, but shows many differences when narrowed down to the experience of each one. Socialising everyday experience, and thinking about the different meaning each person sees in daily events, based on his own cultural schema, mean increasing one's knowledge about life, and meeting and understanding other people.

-The process of ascribing meaning to events in life relies heavily on the cultural system within which previous direct or indirect experiences were encountered. Inter-cultural classwork permits all these things; however, if this work is really to reach fruition, it must be able to cross the boundaries to the classroom to enter the real time and space of children's lives. This is where we discover the relationship network which each has built up with others, both adults and children, with objects, places, and times; here it is that the child from the host country may discover that the immigrant child's life is a rich one, that it sometimes reads almost like an adventure story, and that it is invariably interesting, and here also the immigrant child discovers he has much in common with his classmate.

-From the teaching viewpoint, the intercultural experience is a problem of co-ordination between host country teachers and the original language culture teachers; it is also a matter of co-ordination between the school and all other existing cultural organisations, from a city neighbourhood to little villages; and lastly it is a problem of relationships between school activities and life out of school: families, neighbourhoods, associations and youth and cultural centres.

-All of this helps single out important research themes, involving the pupils and achieving the objectives decided on after joint work by the teachers. In this way language study can be linked up to the practical linguistic communication activities required for carrying out the research, and for gaining better comprehension of the complexity of the subjects analysed.

Starting from a theme capable of holding pupils' interest, the following steps might be recommended: firstly, getting the children to reproduce what they know about the facts presented, then considerably reinforcing information on these facts, either by re-organising the initial information, or by offering concrete means of developing it by presenting genuine material, reading, visits and role-playing. Thus several texts will be produced constituting the initial stages of understanding and of an ever-improving interpretation of the facts. Pupils will accordingly produce formally imperfect texts, which are, however, to be looked upon as passing inter-languages, necessary steps on the road towards linguistic excellence. Lastly, when the interpretations resulting from research have been successfully formalised, meanings can then be symbolised and turned into communication texts. A methodological research hypothesis has thus been constructed, recalling the model applied by Gregory BATESON for the study of human relation systems ie continually moving on from one interpretation to the next, through processes of experience analysis, leading to ever more complete formalisations.

So, this communication takes us to one of the starting points, ie. at the educational level, to learn original language and culture is to

promote the development of socialisation, bringing the child to a fuller comprehension of himself in relation to his name, his family, his nationality, and understanding of others in relation to himself, or vice versa

GROUP I REPORT

COLLABORATION BETWEEN ORIGINAL LANGUAGE AND CULTURE TEACHERS AND HOST COUNTRY TEACHERS

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1. PRESENT DIFFICULTIES

No separation can be made between school problems and the overall social situation, where xenophobia manifests itself in various ways: social and cultural predominance leads to lack of comprehension of and therefore denigration of minority groups; the presence of immigrants is also seen by many as a long-term threat to the host country's identity (from the biological to the cultural levels); moreover, housing and work all too often lead to ghetto formation, emphasising these phenomena.

School is one element in this social situation, and we must inevitably think about the role it plays, and therefore about its fundamental cultural choices.

The school situation faced by immigrant children takes part in the general acculturation process. Where the school tries to promote equality by ignoring differences, it works towards assimilation, brought about with the only terms of reference it acknowledges: those of the host country, whose domination is all the stronger for remaining implicit.

It is noticeable, in this "egalitarian" perspective, that there are two or three times more migrant children in specialist education than there are "nationals", amply attesting the gap between egalitarian intentions and the actual consequent situation.

Another way of ignoring migrant children's cultural specificities is to give them "separate" schooling, in different schools from those open to host country nationals. Here, the result is not only segregation right from school age, but also even more difficulty in subsequent integration.

In both cases, whether cultural differences are ignored, or are so emphasised as to lead to different schools for different nationalities, the dominant culture protrudes itself with pathogenic effect, intellectual backwardness being one of the symptoms.

From the historical viewpoint, one merit of original language and culture courses has been to prompt awareness in host countries: there is an urgent need for redefinition of the schools values and objectives, for the immigrant pupils as much as for the whole school population, at linguistic and cultural levels.

And indeed, there is a distinct lack of collaboration for want of dialogue, or maybe because there is no co-ordinated planning; this presents the child with difficulties in his personal, social, and cognitive development.

2. COLLABORATION BETWEEN INDIVIDUALS : a few working hypotheses

Collaboration between individuals may first of all be defined as a way of improving co-existence, so as to escape from a relationship limited to mutual "tolerance", which, in the guise of good neighbourliness by letting classes go on without mutual contact, in fact creates a ghetto situation for the original language and culture course. Participation in school events, with plays, cooking stands, etc, is part of this benevolent attitude, in the same way as the participation asked of parents on these occasions. This sort of thing alone cannot be thought of as educational collaboration, and if collaboration with host country primary school teachers is often reduced to this, it must also be remembered that the same thing generally happens among national teachers in the same school.

An initial step towards true educational harmonisation would be to promote activities such as study trips, keeping original language books in the library, allowing original language and culture teachers to attend class committee meetings (this is very rare, and always very difficult, for reasons of scale), and entering pupils' marks (attesting the activity's academic character in the eyes of the pupils and parents alike, although it must be recognised that it is still only in exceptional cases, that it is taken into account in the overall assessment of individual work).

It must also be said that premises are very often not made available until after normal teaching hours, with restrictions on use reflecting suspicion and mistrust.

Even, where possible, the fact of combining courses into normal timetables solves this latter problem, it still creates or revives others. Pupils following these courses are absent from their class and therefore caught in a dilemma which is almost always at the expense of the prestige of the language course, if the regular class timetabling takes no account of, and is unco-ordinated with, that course.

3. INSTITUTIONAL COLLABORATION: an educational viewpoint

Joint programming is only possible if equal status is given to teachers of different nationalities. This is the central point in any institutional collaboration; one significant example: guidance towards specialist teaching. With only some exceptions, selection is generally to the detriment of pupils from cultural and linguistic minorities. Nevertheless, where a specialist teacher (from the country of origin) is occasionally allowed to give his opinion on the assessment of intellectual level, his appraisal in this case enables the usual proportion of these pupils leaving general education to be halved.

If equal status is to be so recognised, all teachers with the same pupils, whether from the host country or the country of origin, must first of all collectively define their main objectives. Collaboration presupposes a departure from routine. Notional and cultural objectives must also be clarified, and all teachers (including the original language and culture teacher) must subscribe to the main guidelines based on shared educational values.

Thus, there must be a clear place and significance for acknowledging cultural identities within the host school's general educational plan, in which school inevitably constitutes the dominant element. A child's

cultural identity can best be heeded in an educational plan centring on him and aiming at his independence. Rather than defining cultural models, with the risk of stereotyping, attention must be given to the cultural facts the child experiences, and then their dignity must be restored by highlighting their importance in relation to the oneness of their culture.

If the host country teachers are willing to accept the culture experienced, but continue to reject the language, although the two are profoundly linked, they are turning their back on a central element in this identity (this element is, moreover, the most likely to achieve a tangible academic character), and are in fact imposing a single cultural model, since removal of this linguistic dimension leaves only a reduced picture of the immigrant culture, contradicting all proclaimed intentions.

Conversely, the linguistic purpose itself cannot, without risking total failure, depart from the cultural reality experienced by the child. His life in the host country must be a priority consideration for the teachers of original language and culture. This is the context, in real communication processes, in which the original linguistic element may find the way towards natural integration.

Intercultural programming necessitates full co-operation between the different agents at the various levels of education; the school's contribution is of prime importance, but it is not enough on its own. It is essential that joint, mutual training be organised on a wider scale. Examples already in existence of original language and culture teachers participating in host country initial and refresher educational training centres, although too limited, represent a considerable contribution to general training of all teachers towards an intercultural educational philosophy.

GROUP 2 REPORT

1. TEACHING METHODS AND THE MOTHER TONGUE IN THE EMIGRATION SITUATION

problems, experiences and new trends

Learning the mother tongue for children of migrant workers, since it is linked to the children's personality development and, consequently, their concept of identity, can be carried out in liaison with the act of communicating.

However, the elements making up the codes for verbal and non-verbal messages take on an important, indisputable, role in the socio-cultural and economic context, for harmoniously building up the migrant child's personality and mental structuring.

The group considers it as a matter of the first urgency that any project dealing with one child should be jointly programmed. Again, we prefer the expression "didactic educational strategy" to "teaching method".

The course/route mapped out for the pupil must be practicable in relation to the set objectives. The final purpose of the educational project is the acquisition of knowledge, awareness and respect for differences and minorities. In trying to acieve this aim, great importance must be attached to the school structure's inquiries into the child's experience, and especially the situation analysis:

-the child's environment (social, economic, cultural)

-the child's resources (emotional, cognitive, manual)

-school organisation (teachers, timetable, activities, etc)

-the role played by parallel schools

The group decided on the following general objectives:

- preparing the child for life in a multicultural society, regardless of the town or country of residence;

-arousing awareness of other cultures and ethnic groups;

-eliminating negative aspects from our societies and attitudes;

-ensuring that motivation for this multicultural approach are educational and not political in the pejorative sense of the term;

-safeguarding and developing teaching of the mother tongue;

-contributing to the creation of a pluralist society where each person's grouping is accepted and esteemed.

Contents:

-plan for linguistic development at school (verbal and non-verbal codes; importance of communication; mother tongue; host country language);

-description of children's daily life, their family, environment;

projects referring to the cultural environment (anthropology)

2. BASIC PREPARATION REQUIRED FOR THOSE TEACHING MIGRANT CHILDREN THEIR MOTHER TONGUE: knowledge, competency, duties

We must underline the significant connections between programming, experimenting, and initial and continuing training. In the light of this training projects should shed their usual academic, intellectual, abstract character so as to achieve closer mutual dependence with teaching ability and the quest for concrete operational, innovatory strategies to be tested in the classroom.

With this in view, we feel that the following activities should alternate:

a. theoretical/practical seminars (3-4 days) for investigating and finalising innovatory models based on theoretical elements from psycho-linguistics, socio-linguistics and applied linguistics.

b. experimental activity based on the working hypothesis, towards positive results from objectives to be verified according to a pre-planned timetable.

The group, having been informed about experiments at the Berne Pedagogical Teaching Centre in the co-ordination of cultural activities for immigrants and training persons to teach the culture and language of countries of origin, acknowledges the great value of this initiative, and is anxious that all States concerned shall introduce similar arrangements. We consider that the Centre might provide appropriate answers to the problems of initial training for teachers appointed abroad.

All participants propose that the Council of Europe promote the institution of a:

"WORLD 'EDUCATION FOR CHILDREN AND YOUNG PEOPLE' DAY",

with debates and meetings, to remind all mankind that the future, in large measure, depends on the quality of relations between successive generations.

P R O G R A M M E

Monday 3 December

9.45 am - Opening session

- Presentation of theme by course Director Mr Ezio Campagnoni, Council of Europe expert

-"Teaching the mother tongue in countries with high migration" by Mr Arturo Tosi, London University

- Debates

- Welcome address by the authorities of the Universitá Italiana per Stranieri (Italian University for Foreigners) and the Ministero della Pubblica Istruzione (Italian Ministry of Education)

3.30 pm - Participants' reports on experiences relating to the theme

- Group work

Tuesday 4 December

9.00 pm - "Projects and activities in EEC countries in the wake of Directive 486/77" by Mr Antonio Perotti, Director of the C.I.E.M.M., Paris

- Debates

- Participants' reports on experiences relating to this theme

3.30 pm - Group work

8.45 pm - Films

Wednesday 5 December

9.00 am - "Problems of educational collaboration at intercultural level" by Mrs Serena Di Carlo, Perugia University

- Debates

- Participants' reports on experiences relating to this theme

2.15 pm - Excursion to ASSISI

8.15 pm - Departure for the Palazzo Gallenga, headquarters of the University for Foreigners:

Italian prose demonstration created and acted by foreign students of the University

Thursday 6 December

9.00 am - "The mother tongue and methods in the migration situation" by Mr Ezio Compagnoni, (see above)

- Debates

- Participants' reports on experiences relating to this theme

3.30 pm - Group work

8.15 pm - Departure for Palazzo Gallenga, quoted above: Concert by "I Cantori di Perugia" and "Santa Cecilia", Fossato di Vico, choirs

Friday 7 December

9.00 am - Working groups' final reports

- Debates and conclusions

3.30 pm - Possible continuation of debates

Saturday 8 December

am - Participants depart

STAGIAIRES

ALLEMAGNE

Jutta BAITSCH-HECKLELE, Tübingen
Anna BUZZI BEAUMONT, Saarbrücken
Umberto FANTAUZZO, Braunschweig
Giuliana MUHLBAUER, Unna

BELGIQUE

Edda PAGLIANI, Bruxelles

DANEMARK

Lisbet PETERSEN, Copenaghen

GRANDE BRETAGNE

G. ABLESON, Leeds
Anna Maria PATELLI ZAMBLERA, London

FRANCE

Alain PIERROT, Paris
Maria Maddalena SIROCCHI ALIBRANDO, Lyon

IRLANDE

Anne CLARK, Dublin

PORTUGAL

Maria da Conceiçao SOUSA MATOS, Deiras
Helena SALGUEIRO, Lisbonne

SUISSE

Rainer CREMONTE, Génève
Marie Thérèse FROIDEVAUX, La Chaux de Fonds

TURQUIE

Selçuk RIDVAN, Ankara

ITALIE

Aldo ALIBRANDO, Taurisano
Mauro CACIONI, Latina
Luigi CALVETTI, Torino
Graziella FAVARO, Milano
Vincenzo FOTI, Roma
Elia MACCONI, Firenze
Piero MODINI, Voghera
Franca MOLINARI, Milano
Bruna SIRONI, Milano
Carlo TONELLI, Fossombrone